Supplement Jorune:

PLAYING THE ISCIN RACES

Special Pre-Release Edition

SKYREALMS

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SKYREALMS of JORUNE

SHOLARIS, REJOICE! AFTER MANY YEARS OF WAITING, WE NOW BRING YOU SOME OF THE ASSISTANCE YOU'VE BEEN ASKING FOR!:

Up to now, game masters relying strictly on the sholari guide in the boxed edition have had to restrict their players to one of three races, all human-type descendants from the original Earth colony. Although the humans, muadra and boccord have offered a range of attributes and talents for players, there has always been a strong desire on the part of players to experience the thrill of playing another race entirely. This book contains the first published material to send you in that direction. Playing the Iscin Races not only adds crugar and woffen to the list of choices, but it also, for the first time, offers some real insight into the "lost children of Iscin," the tologra (historically, culturally, and playably!).

Note: Blount are not heavily covered in this book because we feel that only a very small minority of players would actually derive satisfaction from assuming the role of a dim-witted, swamp-dwelling, mathin-carrying frog for any length of time.

The final version of this book will be released in Fall of 1989 and will include the additional information on the bronth as well.

WOFFEN

AVANTAGE:	+0	SIZE MODIFIER:	+0
CONSTITUTION:	3D6 (10)	AGILITY:	3D6 (SL:0)
STRENGTH:	3D6 (10)	AIM:	2D6 (+10)
SPEED:	3D6 (10)	ISHO:	3D6 (7)
PERCEPTION:	+3	COLOR.	3D6 (Ebba)
DYSHAS:	Power orb on a 5 or 6 (x3 to Isho) Power hold on a 6 (x 5 to Isho)		

OVERVIEW

Woffen were the third of Iscin's creations, and meet or exceed crugar in several key areas. They stand upright naturally as their primary stance, their vocal cords are more flexible, and their minds more reasoning and less instinctual. The societies of woffen are more peaceful, larger, and longer lasting. They are not without their troubles though. Woffen are particularly susceptible to a devastating form of alcoholism from drinking stomeh ale to excess. The authew, or "wretched ones," walk with a permanent hunch, although Iscin scientists of modern day Jorune have found a possible cure.

The words used by woffen for the male and female of the species are "doth" and "mah," respectively. There is little distinction between the sexes in their society. Children are cherished in woffen society because of the difficulty in carrying a child to term.

Woffen are known for their "shenters," underground drinking establishments run by "shasts," or bartenders. Shenters are the center of a woffen community.

HISTORY: In the years following Iscin's death, woffen, along with bronth and tologra, were enslaved by the crugar. In desperation, these races escaped to the desolation of the Doben-al where they wandered for generations seeking a lush habitat in which to settle (this time is called the Great Wanderings). When it became clear that the bronth were going to continue their trek into further reaches of the wasteland, the woffen turned back, deciding that they would face whatever crugar force awaited them back in Burdoth. When they returned to the area that had been their spawning ground in the Gauss Valley, they found Iscin's encampment near complete ruin, and only small numbers of crugar scattered throughout the area. The river that had provided water to the valley was dry and a drought had devastated the area.

Most of the woffen traveled south through the valley past another great area of desolation and through the East-Trinnu Jungle Lands, a lush, green jungle with exotic plants and dangerous predators. A third of their number perished in the jungle before they reached the other side, an area they called Anasan, which means "freedom" in their language. Several hundred years after settling in Northern Anasan, a warp was discovered at the edge of the East Trinnu Jungle Lands that lead to a lush, mountainous area crawling with small prey. Almost half their numbers had traveled through the warp in search of food when the warp collapsed, stranding the travelers over one thousand miles away.

The woffen that had warped to Lundere would not rejoin their relatives of Anasan for thousands of years, but it would not be luck that brought them back together. Both societies became obsessive about ship building, not for fishing or transport, but to speed their search to reunite. To this day, many woffen continue the sailing traditions of their ancestors.

The woffen that stayed in Burdoth generally prospered over the millennia. The drought ended and the woffen lived an isolated existence in contact with humans of the valley. Later, their descendants fell victim to a plague in 2934 that left many paralyzed and unable to walk at a time when crugar hoards from the north and west were invading the Gauss Valley. The Ninindrue Plague Slayings were a dark hour for woffen as whole villages were massacred by crugar invaders. The bloodshed was finally stopped when Caji Gends trained a group of muadra to help him fight the crugar onslaught. Caji Gends, a muadra himself, studied under Sho Copra-Tra, the shanthic priest (and teacher, "sholari," depicted on the cover of the Boxed Edition of SkyRealms of Jorune). Caji Gends then taught the woffen the power-hold dysha. It frightened the crugar to such an extent that it served to ever prevent a reoccurrence of the genocide.

PHYSICAL SPECIMENS

SENSES: Humans in the company of woffen quickly become aware of the woffen's superior sense of smell and hearing, and their sub-human vision and complex sound deciphering. Woffen have great difficulty following a conversation in a noisy room, or one with many people speaking. They are easily distracted by sound, but have greater sensitivity to it on an absolute scale. Sounds caused by movement or breathing are easily heard by woffen. Their vision suffers from an inability to comprehend shapes at unfamiliar angles, and generally poor color perception.

FUR: The fur of woffen helps prevent only minor injury. Woffen are not as fastidious the crugar in grooming, but they rarely allow their fur to become matted or insect infested. The purple 'siswidill' worm hungrily burrows through the fur of lazy woffen or those too sick to groom. During the Ninindrue Plague Slayings of 2934, woffen in grassland and forested areas often fell prey siswidill before succumbing to crugar massacres.

In some areas of Lundere, female woffen spend more time grooming than the men, typically brushing and tying small locks at the base of the neck; however, in the lower bowl of the realm, south of Yobreh Bay, it is the males that spiff up their coats. The small bones of 'giddles' are tied into chest hair to display their speed and grace as hunters. Giddles are extremely fast herbivores of southern Lundere that can hop as high as eight feet into the safety of trees and tall brush. Woffen savor as a delicacy when they can catch them.

The fur of woffen sheds heavily each Mullin. This is not a problem in villages, but causes complaints in human cities like Ardoth, where tavern owners and restauranteours are forced to deal with mounds of smelly hair. During Mullin, woffen are sometimes denied a places to eat or sleep in Burdoth. Woffen from Lundere consider this extremely insulting.

REPRODUCTION: Woffen parents have between two and six children. The typical delivery is one or two children per pregnancy. Some genetic error traceable to the time of the woffen's creation results in a high miscarriage rate in their women. Consequently, woffen women spend more of their adult lives pregnant in an attempt to raise a litter. This poses little problem as pregnancy does not greatly restrict woffen women until just a few weeks before delivery. The gestation period for woffen is a little under 8 months (three seasons on Jorune).

DIET: Woffen are omnivores, though they tend toward carnivoris behavior when meat is readily available. They eat durlig with less disdain than humans and are capable of digesting a variety of native Jorune plants inedible to humans. Dry breads called "wooc" are dipped in blood-based gravy called "wug." This is a staple when fresh meat is in short supply. They smoke meats to prepare jerky that they eat when they travel. Woffen are considered masters of trail side snacks.

An herb that brings almost immediate indigestion and illness to

woffen is ground from the top leaves of the balweze melons (farmed in the northern city of Sydra in Burdoth). On the other hand, pickled creshi (fish from Burdoth's northern coast) are delicacies of them. The city of Sydra is considered both heaven and hell for woffen diners.

INSTINCTS: Woffen are not as instinct driven as are the crugar, but they still retain some of the characteristics of dogs and wolves. Howling is a very natural act for these creatures, as is barking and tail wagging. They tend to be loyal by nature and easy to trust, but not as strong willed as the other Iscin races. They tend to be friendly in a social setting, but are cautious upon first approach. Woffen are diggers by nature and often bury objects of value. With their incredible sense of smell, woffen are able to recover objects buried in obscurity decades later.

DISPOSITION

Woffen engage in a lot of play fighting with one another. Unlike in humans, these mock fights continue into adulthood and involve both males and females of the species. Even wimpy woffen know how to roll with the punches in rough human settlements.

Woffen can be quick to anger if irritated with enough barbs or caustic remarks. They are prideful creatures who wear their feelings on their fur, so to speak. It is difficult for humans to sense their change in stature and attitude in the moments building up to a hot-tempered and possibly violent display of emotion. They tend to speak less and less carefully as they withdraw from conversation or activity. Their backs become more stiff and their knees tend to lock. The lips of some woffen raise slightly during this time, showing a hint of teeth.

When pushed beyond their social limits they usually attack, though not with dangerous or deadly intent. Thrown to the ground, their antagonist will suffer nothing more than the woffen's angry, snarling teeth at their neck. Creatures unfamiliar with woffen behavior sometimes retaliate with deadly force, fearing for their lives. Excessive force infuriates woffen.

After periods of anger or rage, woffen calm down quickly. They are quick to turn anger back into aggressive fun wherever possible. Their love of company is a strong incentive towards tolerance.

Woffen become more and more patient after they reach the age of 14. Their formal educations do not progress much until this time. It is not unlikely to find woffen in their twenties and thirties pursuing knowledge as Iscin with the same zeal as humans in their mid to late teens.

LAW AND ORDER

The concept of right and wrong is simply defined in woffen culture.

1. Iscin is to be revered by each in his/her own way.
2. None should come to harm at the hands of another.
3. Property is absolute.
4. Slavery is a capital crime.

Woffen are vocal and will chastise those who fail to honor these basic ideals There is no large scale system of justice in Lundere. Even the most serious crimes are dealt with locally. The most common punishments are "sawott," nipping, and marking.

Sawott is the woffen equivalent of ostracism. It is inflicted for only a short time for small crimes, but serious offenses or repeat offenders may be permanently shunned. Only those who commit heinous crimes are actually exiled. They are called sawotti. In larger woffen communities, it is necessary to mark those who are to suffer sawott by cutting their ear. When the ear heals the punishment is usually over. Nipping is used for minor crimes or when youngsters are involved. Restitution is a vital part of the woffen ethic. Those who commit a crime lay before their victim and allow them to place their teeth at their neck. This type of deference typically takes place before sentencing.

The unit of legal decision making is a pack, and a pack is the law. Every pack has a leader, chosen based upon their experience and popularity The members of a pack number anywhere from four to ten. Those who live in woffen communities volunteer to enter and leave a pack as prescribed by the pack leader. In larger towns or cities there may be several packs, each having a jurisdiction. If a pack's decisions are unpopular, it will bow to public pressure and a new pack will assemble in its place for future decisions. Sometimes retroactive judgments are made by newly formed packs.

Cases of murder are rare and even more rarely lead to a sentence of death. Sawotti' is a preferred sentence. Those punished in this way for murder or slavery are forced to eat eckgrix root, which causes a permanent yellow coloration of the skin and hair in blotches. Another side effect of eckgrix ingestion is a deterioration of tissue in the eye leading to a lack of night vision and the fading of the reflection humans associate with that "devil-dog" look. In this way, the most serious woffen criminals are always identifiable.

DEMOGRAPHICS

Woffen primarily inhabit their home realm of Lundere, although they coexist in great numbers in the realm of Anasan, south of the East-Trinnu Jungle Lands. They can also be found in Burdoth, Heridoth, Dobre and Crendor. Although friendly with the humans of Jasp, the frequency of cygra in this northern realm keeps most woffen away.

Woffen are happiest in communities of thirty or more (five or six typical woffen families). Without a group this size it is too much trouble to create a shenter for drinking and merrymaking. Even in small communities there will be a full-time shast to entertain serve the drinks. The shast sometimes works as the brewer of the stomeh and whall he sells.

The building of a shenter marks the existence of a woffen stronghold in the area, a place where woffen have decided to live and multiply. The closing of a shenter marks the abandonment of a woffen settlement. Deserted shenters are sealed with a written inscription left inside explaining why woffen have left an area. Woffen treat closed shenters almost with the respect given to tombs.

CULTURE & INSTITUTIONS

RELIGION: Woffen follow a version of the Iscin religions. The story is told differently throughout their realm of Lundere, but all versions hold Choundra, the crugar, responsible for Iscin's death. Crugar are not individually despised for this offense, but instead serve as a continual reminder of Iscin's murder. Woffen find contact with crugar distasteful, but usually seek no vengeance against them. Young woffen are told that crugar are monsters not for the act of one of their race, but for the enslaving that occurred after the time of Iscin's death. That was the act of all the crugar, not just Choundra.

Woffen have come to believe that it is prophecy that led them to the land of the ancients, Lundere, a place that shanthas inhabited long before their arrival. Buried in their religion is a belief that they will hold Lundere until the shanthas rise again to reclaim their homes. The woffen will be thanked and given a new home in gratitude.

Iscin is revered but not worshiped. Although he was human, he

created life, each race with a purpose and each with different strengths and weaknesses. The woffen are to occupy the shanthic lands, live in peace, and grow in numbers and in knowledge.

There is little practice associated with the woffen religion and system of beliefs. Those that are particularly devout to the spirit of Iscin howl at the moons each night and travel in packs around the perimeter of their encampment, village or neighborhood. The less orthodox take walks together every four days when the moon Ebba rises at dusk.

There are numerous stories that woffen tell their children of their race's past Some are true while others fall into the category of mythology and fable. There is the story of the Tholeds, superheros of the Ninindrue Plague Slayings, woffen who brought down crugar with single swings of their swords, saving the entire village of Es'won. It seems certain that the Tholeds existed, but consensus has it that Es'won is a mythical place. There is also the story of Homen, the Shenter spirit. He is fabled to have been created by Iscin to bring good company to those he loved. And the story of the Choulise, the Children of Choundra, who tortured and tormented the woffen, bronth, tologra and blount until the time of the Great Wanderings.

CELEBRATIONS: Woffen don't understand the human practice of giving gifts on particular days of the year. Gift giving happens perpetually in woffen culture. Giving only on special days is inappropriate because it casts a shadow on the normal days that make up one's life. Presents range from food and free drinks at a shenter to gifts of land, homes and art. Woffen are happy to give freely as long as it is not expected. Those who openly expect to receive from woffen will always find themselves disappointed.

MARRIAGE: Woffen join in marriage when they decide to have a family. The ceremony is a community event to which all are invited. Food and preparations are made by members from every part of the woffen community. The ceremony is very brief and speaks little of commitment or devotion because both concepts are so implicit in the marriage vows. Few woffen marriages end in annulments, but husbands and wives sometimes drift apart with age, remaining friends. This is not viewed unfavorably in their society. The party following a marriage lasts between one and three days. Woffen with busy schedules will party, work, sleep, party, work, party, sleep, etc. The elation of the community reflects their excitement that the couple will quickly bring more children to the world.

SHENTERS: A shenter is an underground area built for woffen drinking and partying. Shenters are run by a "shast" who is responsible for the entertainment and upkeep of the place. Shenters are build and paid for by woffen who live in their vicinity. Woffen have a natural tendency towards drinking, and certainly towards the kind of fun that any good shenter will be shaking with on a good night. Unfortunately, after the first few times a woffen drinks, he will begin to experience the "crool," a hangover combined with a continual craving for alcohol that can last for a few days after a drinking spree. The only ways to soothe the withdrawal (besides having yet another drink) is through abstinence driven by the strongest willpower, or the chewing of stoma, a concoction known to woffen for millennia; it stains the teeth with repeated use, but can cure the craving in a matter of minutes. Unfortunately, stoma cannot be used to reverse the catatonia of the authew. For that, a limilate recently developed by woffen-Iscin in Ardoth is used. Called "Authew-tie," it induces great pain in the belly of the ingestor, but slowly returns the authew to normal walking and alertness. The base of Authew-tie is stoma with an extract taken from the parthage wines of Miedrinth.

Those who drink to excess will find themselves with the aches and pains that foreshadow the catatonia of authew in less than a year. Woffen who have sworn off liquor or are trying to break a hard habit often have a notch cut into one of their ears; the rest of the community is thereby asked not to lead him into temptation. This cut is on the left ear to differentiate it from those inflicted on criminals. In some communities in which the authew's numbers have grown too large for the community to comfortably support, action may be taken to notch the ears of accused "authew to be." Only the lowest of shasts will sell or serve alcohol to a notched compatriot, but in areas where woffen are in the minority (such as Ardoth), one cannot expect illidge tenders to follow such custom, especially where yules are involved.

Those looking to hire woffen for various types of employ will surely note any notches in the ears or stains on their teeth. Although the notched woffen may be considered more dependable because of their presumed commitment to abstinence, the companionship of a woffen who can liven a party responsibly is preferred by many. For extended adventures, some woffen will carry stoma (it is very expensive at 1 gemlink per 5 doses) just in case they find themselves faced with the crool at an inopportune moment, such as right before combat.

The following are examples of questions a shast might ask a patron upon entrance:

* How many lirgin beetles do I have in this jar? (jar guesses are common)
* What's the melon that has leaves we can't eat?
* Say "Cathoon Aloow Spew a Twoo oow tawep swoola nooh tac" This is "Cathoon drinks quick and fast" both forwards and backwards (this one has them howling on the floors)
* Name six places that begin with the letter C

ARCHITECTURE: Woffen architecture is rather distinctive by human standards. It is low to the ground, partially underground in cases, and has low, sloping rooftops. Although they walk on two legs, woffen don't mind spending time on all fours in the more cramped quarters of their homes. Buildings are constructed mainly of wood, although stone is used for some of the foundation. Upper decks or "strong roofs" as they are called, are popular additions to homes. Woffen love to lie atop their homes as the sun sets, talking to their neighbors or just howling. There are a few large buildings in the major woffen cities, like Yobreh. They include more stone and less wood. The tallest of these is four stories, and its upper deck is the most popular spot in the city.

ART: Artistic expression for woffen usually takes the form of sculpture, painting or metal working. Their lack of precise color vision makes it difficult for humans to appreciate some of their aesthetics. Lelligirian fashion gurus tell cruel jokes about woffen who get dressed in the dark looking better than those who get dressed with the lights on.

MUSIC: Howling is the main form of woffen music, followed by the stringed whosin (of thivin popularity), and finally unaccompanied singing, which almost always ends in howling.

LANGUAGE: The sound of the woffen language, "Thowtis" is similar to those of the bronth language "Boru," but has longer words and a significantly different vocabulary. Their grammar is very similar. Speaking one language at an experienced level or higher gives the speaker the skill in the other language at a level of familiar experience.

OCCUPATIONS: All of the standard occupational classes exist in a woffen village, including: shasts (bartenders), Iscin leaders (religious leaders), home builders, diggers, deck makers, gift guessers (they recommend good presents for woffen), authew watchers (only a few needed in each community), pack leader, giddle chasers, and feisty, snarling woffen brats who drain the community resources on their early paths to becoming authew.

PLAYING A WOFFEN

If you choose to play a woffen character, ask yourself the following questions:
1. Where was I born? (Probably either in Burdoth, Anasan or Lundere).
2. Are my ancestors from Burdoth, Anasan, or Lundere?
3. How strongly do I follow the Iscin religion/faith? Do I howl each night?
4. Am I married, or have I been married? Do I have children?
5. Have I learned Power Orb or Power Hold?
6. What other languages do I speak? Entren?
7. Do I drink a lot?
8. What's my occupation?
9. Am I an Iscin? (there are more woffen Iscin than any other race per capita).
10. Have I ever met a crugar? What happened if I did?

WOFFEN AT WAR: During their long history on Jorune, the woffen have had numerous clashes with crugar, endured repeated attacks near their borders by ramian, fought a few times against humans, and survived one battle with the bronth. Their philosophy has not changed since the days of the Great Wanderings: It is a pity to kill an enemy as banishment is preferable treatment, but if sawotti is not possible, take a large hooked sword and fight until you are hurt. Death in battle is not victorious. Let all woffen share your fight as they did during the enslavement under the crugar. Fight several woffen to one enemy. Always carry home the wounded and dead.

WOFFEN AND OTHER RACES

Many woffen live in the realm of Burdoth. They are generally accepted in human culture, although they face many hidden prejudices. Their odor makes them undesirable in all but outdoor restaurants, and their poor color vision means they'll have little luck with many jobs in retail sales. Fortunately, most woffen have no desire for such work, preferring instead hard labor or academic pursuit. Woffen feel they have an edict from Iscin to learn what they can of their world. Woffen laborers and scholars are observed mingling on equal terms.

Buildings and furniture could be styled to better accommodate woffen, but human accommodations usually suit them fine. They wear different clothes than humans, preferring looser fitting pants and rarely wearing shirts, or shoes. "Lawmers," a form of overalls, are very popular with woffen. They stay on their bodies without being tied tightly around the gut.

Humans in Lundere are treated as guests, not permanent residents. They are shown great tolerance by communities even if individual woffen are unable to control their rage as Burdothians explore shanthic ruins and cut trees in areas designated as Iscin Lands, or use language offensive to followers of their faith For centuries, crugar have tricked unwary humans into wearing the "Blosh," a symbol understood by crugar and woffen to represent the woffen suffering at the hands of crugar during the Plague Slayings. It is meant not as a tribute, but as a cruel reminder. Humans so fooled face the risk of hostility by woffen.

Suggestion to travelers in Lundere: don't carry any crugar artifacts, and bring lots of presents for the children of the woffen families you meet or stay with. Candy sticks, jerky, and "play nuts" are favorites with the pups Play nuts are round, smooth, nuts that can be rolled like marbles or used for a game of catch.

HOME REALM: LUNDERE

WEATHER: The weather in Lundere swings between extremes of temperature and humidity on the eastern isthmus, the "Shuul," but is less drastic in the realm's inner areas to the west. Heavy rainfall is common throughout the realm. The winter season of Crith drops snow on a few of the highest mountain peaks, and perpetual rainfall. Yobreh Bay is the realm's only temperate zone. Woffen from the east sometimes migrate to the bay during the winter months.

GEOGRAPHY: Lundere's geography varies from the hot forests of the inland areas, called the "Shuul," to the rugged mountains of the eastern isthmus, called "Thellits." The southern-most areas are desert like, the ground cracked and brittle.

SHANTHIC REMAINS: The lands of Lundere were once the home of the majority of the shanthic people. Beneath Lundere's mountains stand vast underground shanthic cities and temples. The woffen show reverence and respect to the remaining shanthas of Lundere. Woffen decline invitation to the shanthic world by all those but shanthas themselves, not from fear, but out of respect.

TRAVEL FROM LUNDERE: The capital city of Yobreh is the main port of Lundere. Smaller ports are located in Hooth Bay at the base of the Isthmus, and at several locations inside Yobreh Bay. Major travel routes out of Lundere pass through Yobreh and run regularly to Sychill in Burdoth, Ardoth in Burdoth, Tlon in Dobre, Lunderian cities in Yobreh Bay, and cities on the Isthmus. Prices range from 20 gemules for a quick sail across Yobreh Bay, to a minimum of 5 gemules for a trip to Ardoth.

CRUGAR

ADVANTAGE:	+0	SIZE MODIFIER.	+0
CONSTITUTION.	3D6 (10)	AGILITY:	3D6 (SL:0)
STRENGTH:	3D6 (10)	AIM:	2D6 (+10)
SPEED:	3D6+5 (15)	ISHO:	3D6 (7)
PERCEPTION:	+3	COLOR:	3D6 (Ebba)
DYSHAS:	Lightning blast on a 6 (Increase Isho Points by 2D6 x 5)		

NON-OBJECTIVE OVERVIEW

Crugar are genetically engineered creatures based upon the cougars of ancient Earth. They are cunning creatures, able to outthink their opponents in the wild. Crugar extend their cunning even to their physical poise; many are the combatants lulled into a false sense of security when they see "cougar" approaching on all fours — only to watch them stand moments later, swords, teeth and claws at the ready.

Crugar are very picky about manners, and expect anyone who they give a chance to interact with them to know many details of formality, deference, and (here's the killer) language. A mispronounced word in Chaun-Tse can mean death.

Culturally and politically, arrogance has proved a major stumbling block to crugar development. Always ready to fight, they are seldom able to unite under a single leader for any length of time; the strongest among them are always jockeying for position, and it isn't often that a crugar wields enough charisma to keep challengers at bay for long.

HISTORY: After the blount, Iscin created the crugar. It was to be his first mammalian creation, and one with superior reasoning

and greater physical presence. Based upon Terran cougars, they would be agile, fast, and curious. Iscin hoped that these creatures would serve to replace the blount in some key respects, mainly as lab technicians. What Iscin found instead was that too much of their instinct remained to give them the calm mental state necessary for delicate and time consuming experimentation. Their physical coordination was excellent, but they had no patience for the work. They quickly became Iscin's laborers and sentries

After the time of Iscin's death, the crugar imprisoned the other Iscin races: the woffen, bronth, tologra and blount. Their captives eventually revolted and escaped to the west. Alone in Gauss Valley, the crugar quickly disbanded. Some headed west, curious to see what the other races had found. Many remained in Burdoth. Those that traveled west never met up with their cousins, but eventually reached the top of the Dowtrough Mountains. The view made a lasting impression from which they named their new home; they called it Temauntro, or "Large Land."

Over the next few centuries crugar began splitting into two different genetic groups. Most were like the original crugar, tan colored short fur, high strung. The others were quite different. They had long white fur and calmer, more even dispositions. In a natural progression of events, the "cygra," as the lighter haired crugar were called, journeyed to the tundra and snow covered wasteland of northern Temauntro.

PHYSICAL SPECIMENS

STRUCTURE: Crugar are excellent at climbing and jumping. They can leap great distances with accuracy, perch on tiny ledges, and recover from terrible falls. They are more agile than humans, but are a little slower at learning complex physical motions, like mechanical repair.

Crugar prefer to walk on two legs most of the time. They are the only Iscin race that did not lose the advantaged of running on all fours Crugar relax at the end of a day on all fours. Lounge chairs hurt their backs.

Crugar sometimes travel with cougar in the wild as a form of protective cover. At a distance it is hard to discern a crugar running on all fours from a cougar.

SENSES: Crugar have amazing senses of hearing and smell. However, like the woffen, they suffer from an inability to distinguish sounds from each other. Crugar have a difficult time following a conversation in a noisy, crowded room of people. Their hearing is especially sensitive to the higher frequencies. A crugar can usually hear even the most stealthy approach.

Crugar are atrociously bad shots. They have no color vision, and their black and white vision begins to fail them at ranges as close as 10 meters. At greater distances crugar can resolve motion, but can make out few details. Still, this does not take away from their incredible acrobatic skills.

FUR: Crugar fur is short while that of the cygra is grows long and white. This fur keeps them warm and prevents many superficial wounds. Crugar are meticulous in the grooming of their fur. Personal hygiene is a high priority for all crugar and cygra. A sign of a sick crugar is unkempt fur.

On the west coast of Temauntro, crugar have taken to styling and trimming their fur. Considered a pretentious display by the crugar from other regions (especially cygra), the special attention to grooming is highly regarded by thriddle travelers in Chaln Imagri. Crugar fur is shed each Mullin, but the hair is lighter and carries less odor than woffen hair. Crugar consider themselves the most fastidious and cleanest of the Iscin races.

REPRODUCTION: Crugar parents ideally have between five and seven children. The average crugar pregnancy results in paternal twins, though three and four children are not uncommon. The gestation period for crugar is a little under 7 months (less than three seasons on Jorune).

DIET: The crugar diet consists of vegetation and small animals. Only sick crugar eat durlig; the taste of the plant brings bitter scowls to their faces. Mowga roots are a staple, and the intoxicating limrah berries a delicacy. Crugar will trade local limilates for limrah.

INSTINCTS: Much of the behavior of crugar comes from instinct. They react to their surroundings rather than thinking before acting. Crugar use (or abuse as humans like to think) their natural jumping and climbing abilities to scale fences and walls, leap onto or off of ledges and snake up trees. Crugar children chase each other for fun indoors and out. In cities this can cause quite some commotion as load bearers are knocked off their feet, ladders are tipped over, and fresh flowers are trampled. The yords in Ardoth keep a watchful eye on the few crugar children in the city.

Crugar make poor social creatures. Even when they gather amongst themselves their conversations are terse and limited. They are more open within their families, but they keep their mouths shut around strangers. It is rare for a crugar to greet a stranger with more than a note of acknowledgement; human strangers rarely receive even that.

DISPOSITION

Crugar are irritable and impatient around meals, the most common times for fights to break out. A nasty fracas is likely to start for reasons that go over the heads of humans but are clear to crugar. Their body language is a fine science. Subtle posturing of the head and the arch of the back can signal a silent challenge that would be a humuliation to ignore. Casual fights amongst crugar usually stop at the first sight of blood, though crugar are known for their viscousness in real combat. Once engaged with an enemy, a crugar is unlikely to withdraw unless losing badly.

Humans and their direct relatives, the muadra and boccord, have a remarkable knack for provoking crugar. Crugar usually know when they're angering each other, but humans can walk into a room full of crugar and find ways to insult each and every one. Forgetting to pronounce written ch's as sh's is a common mistake. A consensus of crugar believe that humans purposely mispronounce the name of their ever-famous leader "Shaln Dolsha," as "Chaln Dolcha." Though the difference to humans is slight, in Chaun-Tse, the crugar language, the second version translates to "clumsy idiot." The greatest insult a crugar can receive is to be called clumsy.

Sloppy human gestures and postures are annoying to crugar and are seen as a sign of weakness. Characters with low Dexterity Characteristics need to be careful not to start a fight just by entering a room.

When crugar attack out of anger, they attempt to first knock their opponent off balance. A quick swipe to the face is usually sufficient against unarmed opponents. If a crugar is ever brought to the ground it will squirm and hiss in an attempt to right itself. In a dangerous situation a trapped or pinned crugar will exert itself to

the point of breaking its own bones.

Crugar cool off slowly after a fight. They withdraw socially and are unprepared for conversation for some time. It is always wise to give a crugar five or ten minutes after any scuffle or altercation to regain his senses.

LAW AND ORDER

Temauntro is a lawless land, laws carrying weight only in the major cities. Villages have their own doctrines of behavior, varying slightly from those set down by Chaln Dolcha more than fifty years ago. This great crugar leader was able to mobilize almost the entire population of Temauntro for a cohesive strike against Burdoth, that ended in the capital city of Ardoth. Chaln Docha's laws have fallen into varied acceptance since the time of his death in 3437.

Preambles:
1. Iscin died as a martyr to the evil of his antithesis Bomoveris.
2. All humans contain both the good of Iscin and the evil of Bomoveris.
3. Humans cannot be trusted, though Iscin is to be revered.
4. Woffen and Bronth abandoned their home in the valley where they had known safety.
5. The ancient spawning ground of the Iscin races shall one day return to the crugar. Temauntro is a temporary home.

Laws:
1. Each is to worship Iscin each dawn of Gobey (every 17 days).
2. The body of a crugar man or woman is private. It must not be invaded by human hands (save those of Iscin).
3. Kill only with passion and purpose.
4. Purposes for killing include: defense, Temauntro, Iscin.

Those that break these laws are punished by those that observe the transgression. Enforcement is limited by the number and disposition of those whom witness the crime.

DEMOGRAPHICS

Crugar live primarily in the vastness of Temauntro, though they have attempted to forge an existence in Burdoth repeatedly since humans grew to numbers here in the first millennia. Crugar still live in Burdoth, but not in an allied sense. For example, most crugar that live in Ardoth consider themselves Burdothian, and show allegiance to the city. There is even a crugar among the dreaded Ardothian Red Capes. Crugar are found in small numbers in Drail, Jasp, and Tan-Iricid. Several thousand crugar wander the Doben-al either searching for rare limilates or living their lives as rogues and terrorizing defenseless parties — travelers have difficulty discerning intentions at a distance.

Small crugar villages in Temauntro are comprised of eight to fifteen families. This is the size of a typical crugar clan, called a "pawm." Groups of pawms are called "willages" and are less common. There are only a few crugar cities, all lining Temauntro's west coast. Of them, Chaln Imagri is the best known. Originally named Imagri, its name was expanded in reverence to Chaln Dolcha after his death in 3437.

CULTURE & INSTITUTIONS

RELIGION: Crugar follow a variation on the Iscin religion practiced by the other Iscin races. They do not see themselves as minions of evil or as devil spawn. They consider Choundra, the crugar that accidentally killed Iscin, to be a hero. Iscin is seen as a martyr to his creations. In their version of what took place three and a half millennia ago, a grizzled human by the name of Carl Bomoveris happened upon their encampment and killed three crugar with his blaster. These three were Choundra's two brothers and one sister. Iscin arrived too late to stop the massacre, and then embraced the other human as friend. It was the first human other than Iscin any of the creatures had ever seen. Bomoveris and Iscin spent the night talking, further infuriating Choundra in his grief. The next morning, Choundra approached the two, blaster in hand, and demonstrated both a crugar taste for vengeance and the race's poor aim. When the scuffle was over Iscin was dead and Bomoveris escaped. Other creatures entered the scene to see Choundra standing over the fragmented remains of Iscin's body, blaster in hand. The baby tologra did not believe it was truly Iscin, and conducted a search, but what had happened was easy to piece together. Out of fear of reprisal, the crugar, in their superior numbers, took command of the situation and attempted to run the camp just as it had been run before Iscin's death. As the eldest and most populous race and with a cache of weapons at their disposal they received no opposition from the other races. A revolt spearheaded by bronth emancipated the other creatures, who headed west and out of the valley. The encampment quickly fell into ruin without the support of the other creatures. Eventually the crugar abandoned it.

In their version of history, Bomoverus was the evil one, and Choundra merely the grieving brother of three slain crugar, all children of Iscin. After Iscin's death, the crugar thought that they were taking care of the other races, not enslaving them. They were well fed, and should have been content.

Crugar practice Chen Ichi, their form of the Iscin religion. Chen Ichi celebrates the glory of revenge and righteous action. Crugar have no excuses to make to the other Iscin races. Choundra's actions were justified, even though an innocent died by mistake. Leaders of the crugar faith are the warriors called, "Tauch-kie." They travel the land freely, settling with pawms or willages for a time and then moving on.

CELEBRATIONS: Crugar have few celebrations. The anniversary of Chaln Dolcha's birth, and that of his death are both remembered. The day of his birth is festive; that of his death is somber.

MARRIAGE: Crugar marry late in life, though this was not always so — the average marrying age is 22. They take their mates for life, as there is no legal divorce in the crugar system. This is a self-imposed principle that needs no enforcing.

HAWMA HUTS: Every crugar pawm and willage has at least one hawma hut. Constructed out of scrap wood and rope, a hawma hut is built above the ground. Crugar leap and climb to its entrance. They stretch out on the maze of ropes and sticks for hours at a time. Hawma huts are usually quiet and are never the site of hostilities. Two grudging crugar will quietly slink down and settle their differences elsewhere. Hawma huts are dismantled and carried when crugar relocate. To be allowed up, a crugar must be able to leap to the first level at least once without climbing the sides.

ARCHITECTURE: Crugar architecture is very interesting by human standards. Windows and doors are very large, and roofs are considered one of the floors. Chaln Imagri is a particularly beautiful city, its buildings offer spectacular views several stories up. More and more today, human architects from Burdoth are coming to Temauntro to study crugar style and

construction techniques.

ART: Crugar sculpt and build, few of their artists paint.

MUSIC: Crugar love to make purring cat sorts of sounds to each other. To them it is a form of singing. In the evenings, their willages are alive with their contented cacophony. Crugar enjoy dancing to the music of their flat "re'owla" flutes.

LANGUAGE: The crugar language, Chaun-Tse, is a mix of chewy vowels and soft consonants. The sound of their speech is an annoyance to many. Strong difference in dialects of Chaun-Tse exist throughout Temauntro and beyond, but crugar are still able to understand each other. There are notable differences between the Chaun-Tse of crugar and that of their northern cousins, the cygra.

OCCUPATIONS: Crugar tend to specialize within their encampments. Each pawm and willage has its Tauch-kie, its designated perimeter guards, its hunters and its gatherers.

PLAYING A CRUGAR

Crugar characters: Expect most races to fear you and your "predictable" sudden temper. Also expect others of your kind to be wary of you if you seek out interracial contact. Crugar have been known to sink to the sleaziest of levels to sell out all but their own kind; any crugar who betrays his pawm (clan) knows there is a price on his furry head. As far as you can get others to trust you, realize your value to a party. You possess language skills that few non-crugar will ever realize, you can appear to be another animal entirely (the unaltered descendants of Earth cougar), you can gain access for your party through crugar controlled areas, and these are but a few of your assets that don't even bring your learned and inherent skills to bear.

If you choose to play a crugar character, ask yourself the following questions:
1. Where was I born? (Probably either in Temauntro, Burdoth, or Tan Iricid).
2. Did my ancestors leave Temauntro?
3. Were my parents or grandparents involved in the assault on Ardoth in Energy Weapons War?
4. How strongly do I follow the teachings of Chen Ichi?
5. Am I married, or have I been married? Do I have children?
6. Do I know lightning blast?
7. What other languages do I speak? Entren?
8. What's my occupation?
9. Have I ever met a woffen? What happened if I did?

CRUGAR AT WAR: Crugar have repeatedly fought each other during their long history in Temauntro. Their wars have been fragmented, poorly organized and executed. Crugar troops have difficulty following orders. In their battles against humans they have been more successful. The concept of a common enemy helps unite crugar into a more effective fighting machine. Crugar don't want to take prisoners, but occasionally refrain from killing disarmed soldiers. Crugar expect to return from battle victorious or to fall in battle Crugar who return injured are sneered at.

CRUGAR AND OTHER RACES

Crugar have been at odds with woffen since the time of their creation. They represent in creatures the opposite mix of instinct and intellect. Their motions and gestures annoy one another. They find the sounds of each other's voices grating. Their philosophies of both culture and war run in direct opposition to each other. Woffen must cherish each newborn, while crugar have been known to abandon unwanted children.

Humans who travel Temauntro are treated with suspicion. They are watched from distance, and sometimes tracked. Human travelers are stopped by border patrols before entering a pawm or willage. A small tribute and good crugar manners are a good combination of behaviors to. Good manners consist of speaking with head held low, and squinting, in the annoying crugar fashion. Humans are not greeted with affection upon entering a settlement, and few crugar will make eye contact with them.

HOME: TEMAUNTRO

Temauntro is not a realm by Jorune standards, it is a vast, sprawling wilderness rich in crystal deposits. The grasslands and hilly regions are dry, but the landscape is crisscrossed by rivers and their tributaries.

WEATHER: Clouds over Temauntro bring heavy rain many months of the year. Lightning and thunder are common. Isho storms are rare in the interior of the region, but occur every few months on the west coast. The North-West mountain range sees snow every winter, but parts of the northern isthmus of the region never loses its snow cover Cygra densely populate these cold areas, following the herds of snam that seek cover in the snow pack.

GEOGRAPHY: Most of Temauntro is flat, but some of Jorune's biggest mountains rise from the Temauntro plains The middle range of mountains, called the "Samphers," are particularly difficult to cross. Maps of the mountain passes are expensive and rare. The south coast of Temauntro borders the warm waters of the Sharharris Sea. Rich crugar from Chaln Imagri vacation in small towns built in the last hundred years on this coast. Thriddle visitors are welcome.

CURRENCY: On the west coast of Temauntro, metal coins are used. The basic coin is the "sawm," the price of small meal. Next is the "mawk," with a value of twenty sawm. Beyond this is the "jawm," a crystal inlaid with metal work, which has the value of twenty mawk.

This	has what value in these		
	Sawm	**Mawk**	**Jaum**
Sawm	1	1/20	1/400
Mawk	20	1	1/20
Jawm	400	20	1

TRAVEL FROM TEMAUNTRO: Chaln Imagri is the main port city of Temauntro. Other major cities include Shalwis, Tallma, Tauchlin, Achk, Hesmaw and Hesmin. Ships travel to and from each of these cities daily, with longer excursions to Tan-Iricid, Jasp, North Khodre, and Sillipus leaving every few days or weeks. Crugar charge high fares for coastal travel. Local excursions can cost as much as two mawk, longer trips up to one jawm. Crugar vessels are not permitted to port in Ardoth. When they have business to conduct at the capital, they dock at the Heridothian cities of Koistra or Sholis and take a local vessel into the Burdothian Capital.

TOLOGRA

ADVANTAGE:	+3	SIZE MODIFIER:	+1
CONSTITUTION:	2D6+6 (13)	AGILITY:	3D6 (SL:0)
STRENGTH:	3D6 (10)	AIM:	3D6 (+0)
SPEED:	3D6 (10)	ISHO:	2D6 (7)
PERCEPTION:	+2	COLOR:	2D6 (Desti,Ebba)
FUR ARMOR:	-1 to all wounds		

Averages are marked within the parenthesis (). For agility, average skill level for hand-to-hand attacks is shown. For aim, it is the average penalty or bonus based upon an average aim.

The tologra were the last of Iscin's creations and were but infants at the time of his death. Genetically descendant from lions, they were to be Iscin's most magnificent race - empowered with reasoning minds and graceful but powerful bodies. They would make up for the deficiencies in temperament of the crugar. Separated from the woffen and bronth after the Great Wanderings of the plains, they were subject of legend for thousands of years. They became more than legend in 3486.

The woffen and bronth never doubted the tologra's existence, though they spoke little of them. The crugar viewed them as symbols of undiminished importance that is never discussed. The humans, on the other hand long had considered them fable, a part of the Iscin legend that bore no seeds in reality - stories told by races of a common parentage to ease their feelings of separation after generations of wandering the Doben-al.

Then, whole legions gave witness to seeing them during encounters with the ramian in the war of 3472 - they were said to be savage, incredible warriors that could take three combatants down with them in battle. The Sydrans and Lelligirians in particular, avoided them at all costs. It was especially good fortune that the Council representative from Lusail was absent during the third week of Shal 3486. In the fifth day of that week a Dobren loo-raum escorted a narrow brimmed schooner into the council dock in Ardoth.

The ship had sailed many thousands of miles on its journey from Sharden, a distant realm said to be far to the east of Voligire. The crew of this ship were tologra, and were just as legend and Lelligirian soldiers had described. These tall, lean creatures frightened many dock-hands as they strode pridefully up the pier. Accompanied by bronth, they were taken to the main halls of the Council Grounds.

The tologra sought conference with those they had fought against in the war of 3472. They came to denounce a common enemy, the ramian gire who had deceived them into leading battles against Burdoth's northern coast. Used as pawns, the tologra suffered horrendous casualties at the hands of the Ardothian army - few had survived the onslaught of the dharsage energy weapons brought to bear. The ramian used their presence as a diversion as they drove further inland in search of shirm-eh.

Initially, the differences in language proved to be great barriers in communication with the tologra. Bronth who had accompanied the ship from Sharden had learned to speak a little Shardenese (called "Hotha" by the tologra), but were far from fluent. This remained a problem until, five days after the tologra's arrival, a band of thriddle arrived in Ardoth speaking fluent Hotha. The dharsage is quietly investigating this peculiarity, though communication is now more direct.

Tarra Potteron was selected by the dharsage to serve as head Iscin in the investigation of the tologra. As she worked out of the Atterol Iscin Klade, Tarra was given temporary quarters on the council grounds where the tologra were staying. The thriddle translators encounter laughter and bewilderment upon introducing Tarra as an "Iscin." The tologra knew of only one "Iscin," and she was clearly not "He." Though their irreverence toward her was disturbing on the onset, Tarra began her study of these large, graceful creatures. A portion of her notes follows:

"The ships captain, "Twarsis," appears to be a perfect specimen of the tologra race. Physically, they are the most advantageous combination of animal attributes. Iscin retained their great agility, speed, strength, and improved their visual perceptions, made them bipedal, gave them opposable thumbs, and reasoning minds. They suffer from a lack of stamina; after times of intense exertion, they must have rest. Twarsis weighs about half that of a bronth and stands about as high as a boccord (unusually large; see height and weight figures in table A). I can understand why the Lelligirians avoided them in battle. Huslunna, the ship's main rigger, lifted me and my table over his head and carried the combined weight across the room (those lifting figures written in yesterday's notes).

"I think that Twarsa has taken a liking to me. She is the only tologra who will refer to me as an iscin. I can understand the reluctance of the others, given that "Iscin" is a holy word in their culture, but I don't appreciate the heckling. I think Iscin's greatest oversight was in creating creatures with such stubbornness and arrogance. One of the thriddle told me that Twarsa spoke to her crew this afternoon, and told them to show me more respect and cooperation.

"Now that I have learned their names, here is a compiled list from memory:
Twarsa: Captain of the Shardian vessle.
Huslunna: Main sail rigger for their ship.
Totch-Ca: The name of their vessle.
Hochin: First officer.
Noswa: Sailor (missing a finger)
Chomaw: Sailor (has several scars from the 3472 war)
Thessee: Sailor (much younger than the rest, estimate age at 17)

"I still don't remember them all. Tomorrow I must ask the acrobatic one his name. One of them is a fast swimmer. There's a pattern to the names. All the female one begin with 't' or 'n', and the males begin with 'h' or 'c.' Is this always true? Go to the Shen after dinner and ask Nerra So-Gomo, resident Hotha expert."

HISTORY

In the years following Iscin's death, the tologra were enslaved along with the woffen, bronth, and blount. They were still infants when the woffen and bronth broke free and took them out onto the Doben-al at the beginning of the Great Wanderings. They remained with the bronth when the woffen turned back to Burdoth, but their ships were later separated in a great storm that drove them thousands of miles further east to a land of cliffs and high winds surrounding calm inland areas. They called their home Sharden, and their numbers multiplied through the millennia. The rest of the bronth ships set aground on the shores of Crendor.

Over time the tologra would come to meet their western neighbors, the ramian. On an individual level, relations between tologra and ramian villages were friendly and beginning in the

early part of this millennia, ramian gire began recruiting mercenary tologra to wage their wars with them. In the 3472 campaign against the north coast of Burdoth and Dobre, legions of propaganda fed tologra were used as forces to soften up enemy strongholds for the main ramian invasions Although such practices had been used in the past, never had it resulted in devastation for the tologra. Thousands upon thousands were killed, many at sea when their vessels were surrounded and sunk by Dobren Looraums.

A number of tologra prisoners were taken during these wars, but bronth, human, and woffen commanders kept the existence of tologra secret. Fearing that the Iscin races would not fight their long lost brethren or that they might be too intimidated if they knew just how powerful these creatures really were.

Within the boundaries of their own realm, tologra have led peaceful existences interrupted only infrequently by periods of civil unrest. Several times in their past, bands of rogue tologra have grown in strength and numbers to challenge villages and small cities until they were crushed by comprehensive forces brought in from all over Sharden. Hulsan Tersarri was a particularly insidious tologra dictator who was deposed only with the aid of ramian villagers in 2677. The aid received from Voligire was one of the elements that brought tologra to assist the ramian gire in their exploits.

PHYSICAL SPECIMENS

SENSES: The senses of tologra are better than those of any other Iscin race. Their color vision is nearly as precise as humans, and their night vision is superb. The hearing of the tologra exceeds that of humans (especially in the high frequencies), and can decipher complex sounds and conversations almost with the ease of the human ear and mind.

FUR: The skin of the tologra is thicker than that of the other Iscin races; paired with their long hair, it protects them from most scrapes and cuts. Tologra fur is softer to the touch than that of woffen, bronth or crugar. Their grooming habits keep their fur clean and untangled; they do not shed. They affect a simple look, preferring no locks or braids or radical fur-cuts, but they are partial to jewelry.

REPRODUCTION: Tologra raise small families, three or four offspring being common. Their pregnancies are very reliable, and their infant mortality rate is low. They live an average of fifty years and spend most of their lives as adults. They mature around age 15. The gestation period for their offspring is 9 months.

DIET: Tologra are primarily carnivores and have trouble digesting most native plants as well as durlig. This trouble can be traced to a genetic error introduced by Iscin in his attempt to improve the already strong digestive systems of woffen and bronth. Only a fraction of the tologra population has inherited the intended genes. Woffen and bronth who jerky, but tologra prepare small cubes of smoked meat that they chew while working or walking.

STRUCTURE: Tologra stand tall on two legs, the result living results of Iscin's best bipedal design. They have difficulty walking on all fours but can run this way (though not as fast as two legged). Tologra tire easily and need more sleep than any of the other Iscin races. In their home realm many of them lead lazy existences.

INSTINCTS: Tologra and bronth are the least instinct-driven of the Iscin races. The vestiges of instinct from their terran ancestors is mainly apparent in their hunting habits. Tologra instinctively climb and sit comfortably perched up high in trees or hanging partially off roofs of their homes.

DISPOSITION

Tologra young fight constantly during their first six or seven years. Although playful, it can look frightening. Adults are involved only until they reach the age of three. The temperament of tologra varies greatly with the individual more so than the other Iscin races. For every hot-tempered tologra there is a mellow counterpart. They can be angered quickly, but are disposed to leave situations when hostilities build. Tologra use their paws to swipe when angry. Furry animals are less prone to injury than human beings. The claws of tologra are sharp and can be deadly in real conflicts. Part by nature and part by society, these creatures have difficulty disengaging from conflict or battle. Those retreating from an angered tologra may be chased and attacked again.

DEMOGRAPHICS

Tologra lived isolated from other races except ramian until they ventured out to Burdoth last year. They had had encounters with ramian, and had faced humans, bronth and woffen in war, but never had they met outside the battlefield.

The tologra population is dispersed throughout the realm of Sharden. Two of their largest cities lie on the north-eastern coastline. The third is located on the western edge of the "tip" as it is called, the isthmus region where the realm comes to a sharp point. Their encampments are often as small as one family; most groups number twenty to forty. Only in a few areas have they created large settlements or cities.

Tologra roam in their spare time. Outdoor treks across the realm are common for individuals and small groups. A popular location is the natural stone fortress of "Siv Eston," a huge semi-circular upheaval of rock that encompass several acres of land used by the scholars and artisans of the Scanchi religion. The sight of meditation and advancement for tologra for thousands of years, entrance to Siv Eston is restricted to tologra ten years or older. A handful of humans are to see this natural structure from the outside in their dharsage arranged trip to Sharden next Mullin.

CULTURE & INSTITUTIONS

RELIGION: Scanchi is the tologran faith, based on Iscin, to carry on His memory and in His name. The tologra respect the legend of Iscin inasmuch as He desired to create his perfect race of children to survive where his own could not. They spoke of the first, the simple blount, and the great advances of He made with Woffen and Bronth. They know of his failings with the crugar, and how they were created last with all the skill He could muster. They remember his death at the hands of the treacherous crugar, and now as much as three millennia ago feel it is their birthright to live as Iscin had intended.

THE SIX PRINCIPLES OF ISCIN:

1. TO LIVE INDEPENDENTLY OF OTHER RACES. Had not their ancestors survived the test of settling the remote isle of Sharden which is their home?
2. TO GIVE EACH TOLOGRA THE CHOICE OF HOW TO LEAD HIS LIFE.
Were they not intelligent enough to make their own decisions?
3 TO NOT HOARD MATERIAL GOODS BEYOND DEATH. Had they not escaped the crugar, parted from the bronth, and still survived with what little they carried?
4. TO HONOR SELF RESPECT ABOVE GLORY.
Had not Iscin devoted His life to them without gain?
5. PRACTICE EXCELLENCE IN MIND AND BODY. Preserve the gifts of Iscin.
6. SLAVERY IS A DIRECT SIN AGAINST ISCIN. And who, besides crugar, the killers of Iscin, had every attempted to enslave them?

There is one strong form of symbology associated with their beliefs· the "Siv-Eston" is an engraving that carries a personal repre-

sentation of the Six Principles. The tologra visiting Ardoth have granted the human emissaries an invitation to travel their lands. This is given in the form of a rubbing on paper over the Siv-Eston, and is accepted throughout Sharden as the mark of an honored guest. One of the first Burdothians to receive such a "passport" was the Iscin Tarra Potteron, of the Atterol Iscin Klade.

LAW AND ORDER: Law and order is not well defined in Sharden; the Six Principles are consulted, along with any other laws that a community may have. Local areas have their own laws and even tologra from the same area have trouble settling disputes amongst themselves. They believe strongly in arbitration. They get along with each other quite well, but rarely agree on abstract philosophy. Each tologra is presumed to be a free thinker. Their common ideals are:

Tologra do not police offenders of these basic covenants. They use their respect as a weapon. A tologra who does not follow these tenants is shunned. Capital crimes like murder and slavery are almost always punished by banishment. Elderly tologra scholars of their religion, "Scanchi," act as judge, jury, and in some cases, executioner.

CELEBRATIONS: The biggest celebration of the few holidays in the tologra culture is that of Lathuhu, "The day of Landing." This commemorates the day that their ancestors dropped anchor at the rocky shores of Sharden from their fragile, wooden vessels. They buried the bronth crew of the ship, none of whom survived the long voyage. Their celebration re-enacts each event of that day. After the mock burial, they follow a large river inland to the lightly forested areas and grassy plains that had become Sharden over the many years since the landing.

MARRIAGE: Although tologra marry, they do not stay close to their spouses except when their children are young. This reflects their desire for independence, not a distinction between the sexes. Both parents participate equally in the nurturing of the young. It is not uncommon to see male tologra traveling with one or more of their children.

ARCHITECTURE: Tologra build direct, functional structures that require little maintenance and employ simple construction techniques. Their adverse weather makes exterior decor difficult to maintain. Rooftops are strong — they must hold the load of one or more lazing tologra.

ART: Poetry, song, string instruments and the construction of outdoor monuments are the tologra's primary art forms.

LANGUAGE: Their language, "Hotha" has a faint similarity to Boru, the bronth language, but the sounds are softer and more drawn out. Pronunciation is closer to the Chaun-tse language of the crugar.

OCCUPATIONS: Tologra do not specialize as a matter of course. They are sell suited for many tasks, and stress versatility throughout their lives. There is no equivalent of a shast for the tologra; drinking is more private in their culture than it is for woffen. Tologra make excellent sailors and are capable of most physical tasks, although they are poorly suited to those where prolonged exertion is required.

PLAYING A TOLOGRA

Tologra characters are more challenging to play than they might appear. Tologra are more independent, requiring more fortitude on the part of the player to create a convincing character. Also, because they come from a realm previously unknown, tologra characters are unfamiliar with most races they meet. But most important, tologra characters needs to be able to represent the ideals of their home realm (unless they are rogue tologra who are happy to be exiled from Sharden for all time).

If you choose to play a tologra character, ask yourself the following questions:

1. What part of Sharden was I born in? If it's near the boarder, I probably know some ramian.
2. Where do I currently live.
3. Why did I leave home (if the campaign is to take place out of Sharden)?
4. How strongly do I follow ~Siv Eston?
5. Have I traveled to the site of Siv Eston?
6. Am I married, or have I been married? Do I have children? Am I pregnant?
7. What are my primary skills?
8. When was my first contact with non-tologra?

TOLOGRA AT WAR: Internal strife that has brought tologra to fight tologra several times in their past. They show each other no more mercy than any other enemy. In their joint attacks with ramian in the 3472 attack on Burdoth's north coast they attacked with savage intensity wielding two swords in battle. Because their stamina is limited, they must make whatever use they can of their speed, their strength, and their nimble use of their blades. Tologra will attempt to carry injured and dead comrades out of battle, even at the risk of death. This is why there were few tologra bodies to examine after the 3472 war.

TOLOGRA AND OTHER RACES

Tologra get along minimally with bronth, the two races rub each other the wrong way. Tologra can get along with woffen, but usually prefer not to. They are interested in humans but treat them with apprehension because they are of the same race as Iscin, and the same race as one of Iscin's killers. Tologra have not yet re-met crugar, but when they do there will be uneasy feelings. Tologra project their superiority as Iscin's final creation to the crugar, while at the same time looking down at crugar for their feeble attempts at dominating Burdoth and beyond. The tologra blame their military failures on ramian commanders. In fact, tologra work together excellently in combat in squads and companies.

Tologra are curious about thriddle but are careful to keep their distance. Although the thriddle's mastery of their language is interesting, it also raises questions into the tologra's background that they do not wish to recognize or have answered. There are a number of tologra legends that describe soul-less creatures that protected the tologra in their infancy in Sharden. They were described as having twin eye stalks and caring not for the tologra, but for the land they inhabited. In the version told to tologra children, these creatures are still among them, but lie hidden in the shadows and corners of every home. "One day they will steal from us," the legend predicts.

The humans that will travel to Sharden will be treated as visitors. A long-term human presence in Sharden is currently unacceptable. Tologra will not allow humans even close to their encampments, villages or cities unless they carry a rubbing of the Siv Eston. Knowledge of the Hotha language is unimportant to gain entrance.

HOME REALM: SHARDEN

WEATHER: The weather in Sharden is harsh and wet. Cold winter storms blow hard along the coasts, making sailing dangerous. Inland the weather improves. There is more rain, but less wind. The area hardest hit is in the narrow connector between Voligire and Sharden.

GEOGRAPHY: Sharden is mainly flat, though hilly. The inland regions are partially forested and get very hot in the summer season of Mullin. There is a horseshoe shaped range of mountains near the north of the realm. This is the approximate area of the Siv Eston.

ICE FIELDS of GILTHAW
JASP
JASPERIAN SEA
VOLIGRE
WATERS of VOSULE
TEMRANTRO
KHODRE
CHENDOR
DOBRE
LUNDERE
THE DOBEN-AL
DELSHAN SEA
DELSHA
SHARAD BAY
THUTTIER
SHAHARRAS SEA
DRAIL
N
S